

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."---CHRIST JESUS.

(Letter from a Prominent Clergyman)

Dear Mrs. Stetson:

May the 2nd, 1921.

Among the multitude who to-day want to know the truths and realities of being, are many who are perplexed at the discrepancies between their inherited beliefs, and the new statements about these beliefs.

I do not know anyone who has so spiritually and scientifically gone into the investigation of Truth as you. Therefore I am writing to ask you to interpret, for many earnest students of the Bible, the first and second chapters of Genesis. They want to know how man could "fall," if made in the "image" and "likeness" of God? If he, God's "image" and "likeness," could not sin, who was it who did sin and was put out of the Eden? Were there two men,—one spiritual, the other carnal? Or one man only with a consciousness shifting from the carnal to the spiritual, and vice versa?

Was Adam the anthropoid ape at the height of material evolution; and then, at the next step, did the breathing in him, or it, of the "breath of life," produce the man in God's likeness?

Which narrative is to be accepted as the document containing the truth about man's origin and nature?

Such questions are often asked, and if you can spare the time to give your interpretation, I am sure many would be enlightened. I am anticipating a favorable response in the name of thousands who are groping out of darkness. Believe me, with sincere regard,

W. H. J.

In reply to this request, and the many other inquiries I have received, in regard to my scientific interpretation of the first and second chapters of Genesis, I have written the sermon which follows, and which will explain my position. As this clergyman says, there are thousands who are seeking light upon man's origin and nature, and I know of no better way to give inquirers my interpretation, and which I have found to be demonstrable truth, than by publishing this sermon through the columns of the press.

Freely I have received of this wonderful revelation of the Science of being, through the teachings of Christ Jesus, and in this age, through Mary Baker Eddy; therefore freely do I give it to all who desire to know my interpretation of the origin and nature of the man created by God.

AUGUSTA E. STETSON.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation xxi, 3, 4.)

WHAT a revelation of the universe and man of God's creating, and of the end of the Adam-Eve time world, with its phenomena of sin suffering, sorrow and death! The glorious illumination of spiritual science revealed to John, God's universe, peopled with the children of His creating, sustained throughout eternity by a Principle, or cause, eternal Life and Love, whom we call God and who supplies every idea in the cosmos of infinite Spirit or Mind!

The words of St. John, the beloved disciple of the great master Metaphysician, Christ Jesus, have reverberated through the ages, carrying to suffering humanity the truth of scientific being,—God, and man in His "image" and "likeness," to whom He gave "dominion" over all things. St. John had learned the divine Science of Mind, from walking and talking with Christ and beholding his demonstrations of spiritual power over a seeming material mental influence, which held humanity in bondage to a tyrannical master,—the so-called carnal mind, which opposes God and results in the phenomena called sin, want, woe, and death. The proof of the potency and eternality of Truth lies in the fact that St. John's words, written while on Patmos, and during the absence of the physical personality of his great Teacher, Christ Jesus,—the fact, I repeat, remains, that John's faith and understanding of the Principle of spiritual Science, which he had learned from the Son, or idea of God,—the Christ man,—could not be lost to the world. Nor could the carnal so-called mind, which inflicted tortures upon his Master and over which he saw his great Teacher triumph,—all this could not turn John, the beloved disciple, from trusting the Principle of being, eternal Life and Love, to deliver him from the agony of the illusion of suffering and death, as the Christ-mind had delivered the Hebrew children and Daniel from the fiery furnace and the lions' den.

Christ Jesus understood cause and effect,—a creative Principle and its phenomena. He admitted but one God, as real, one eternal causation, Life and Love, one Supreme Being, or creator, Spirit, eternal Mind, which is reflected in infinite ideas, as Father-Mother and children,—a universe whose cause is intelligence, wisdom, Supreme Being, Spirit, expressed in countless ideas, all under the control of and inseparable from the great and only Arbiter, creative Mind. Holding steadfastly to a demonstrable Principle, or cause, enabled Christ Jesus to defy and annul the false claim to a power called the carnal mind, or the

again that which was driven away, neither have ye sought that which was lost.

My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. For thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God. (Ezekiel xxxiv, 4, 6, 11, 28, 30, 31.)

Paul, with spiritual illumination of the allness of Spirit, God, cried to the world of dreamers, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Awakening to the reality of his spiritual identity and relation to God, he rebelled against the tyranny and torture of the carnal, material senses, or the belief of life in matter, and left this denunciation of the false product of Adam-Eve: "O wretched man that I am! who shall deliver me from the body of this death?"—who shall deliver me from this material body of sensuous material generation? (Romans vii, 24.) The development of Paul's spiritual sense revealed to him the cause of suffering, sorrow, and death, and he chronicled his condemnation of the claim of a power opposed to God in the following words:

(Science and Health, p. 313.)

Down through the ages, since Christ Jesus taught and demonstrated the doctrine which God endowed man, the watchmen on the hills of Zion have not taught the people from the first chapter of Genesis, the true creation. They have chosen as their theorem the second chapter of Genesis, the Adam-Eve dream generation, which has beginning and end. This error in premise has resulted in fatal conclusion,—birth, growth, maturity, decay, and death,—and is the antithesis of Christ's teaching and demonstration of man's oneness with his creator, eternal Life and Love. Had they accepted the teachings, emulated the life, and demonstrated the power with which God equipped man, the world long ago have been realized. There would be "no more death, neither sorrow, nor crying,"—no poverty, no limitation, no want and woe,—no famine nor pestilence, no suffering, no sorrow, no death, for the former things,—fear, hatred, malice, envy, jealousy, greed, avarice, lust, and place and power,—which have been the cause of the disturbed condition that to-day convulses humanity,—this Adamic curse would long ago have disappeared.

(Science and Health, p. 313.)

The enlightening of spiritual sense exposes the mythological narrative of the material generation, and which is found in the second chapter of Genesis, as the lie, "which deceiveth the whole world." (Revelation xii, 9.) Jesus authenticated this false so-called man, found in the second chapter of Genesis, when he called him "a liar, and the father of it," and said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John viii, 44.)

(Science and Health, p. 313.)

The first product of the Adam-Eve generation resulted in the murderer Cain,—who destroyed his brother Abel. During ages, the Adam-Eve animal impulse has generated the belief, or so-called carnal mind, and Cain has continued to masquerade as God's man. This dream-man, or self-division of Adam and Eve, has "conceived in sin and brought forth in iniquity" legions of Cain, who possess a murderous inheritance,—the carnal mind,—which has continued its pursuit and destruction of Abel, until the entire material world to-day is reeling with horrors, which are the result of the so-called carnal mind, in which "all die."

(Science and Health, p. 313.)

The voice of Christ, at this, his second appearing, is arousing humanity from the hallucination of the belief of life in matter. Mrs. Eddy declares, "Man is not material; he is spiritual." "Man is not made to till the soil. His birthright is dominion, not subjection." (Science and Health, pp. 468, 517.) Since Christ taught the Science of Life and man's eternal oneness with his creator, his true disciples have declared for their inheritance. They have met and withstood the bitter opposition of the carnally minded. Their Word cannot be silenced, for their Christ consciousness is the Word, and God voices Himself through man, His idea.

(Science and Health, p. 313.)

In the beginning was the Word, and the Word was with God, and the Word was God. (John i, 1.)

This is the unity of God, the Principle of eternal being, and man, through whom He utters and executes His law. God has voiced Himself through prophet and seer, through Christ Jesus and his disciples, and through Mary Baker Eddy. In these latter days, at the second appearing of the ideal man,—Christ,—in fulfillment of his promise, "I go and I will come again," (John xvi, 2.)—I repeat, at this, his second appearing, behold through humanity, as a woman, he will complete his demonstration and fulfill the law of God, in the annihilation of all that opposes eternal Life and Love,—in the destruction of all that would separate man from his loving Father-Mother, eternal Spirit. A recognition of the fatherhood and motherhood, the compound Principle, or Life and Love, who sustains, feeds, and clothes every idea, or child of His creating, is to-day bringing peace and joy to suffering humanity,—a sweet assurance of a loving Father-Mother, whose tender care reveals home and heaven here on God's earth. For the earth is the Lord's, and the fulness thereof. (I Corinthians x, 26.) It bestows an understanding of the Lord's prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven." Mrs. Eddy adds, "Thy kingdom is come; Thou art ever-present." (Science and Health, p. 16.) And from her Poems, page 7, we quote:

Fed by Thy love divine we live, For Love alone is Life.

The Quaker poet felt the inspiration of Christ's presence, and wrote:

I know not where His islands lift Their fringed palms in air; I only know I cannot drift Beyond His love and care.

And another glimpsed the oneness of God and man, as Father and child, and penned these lines:

He who clothes the lilies, And notes the sparrow's fall, Will tenderly care for His little one, For He loves and leads us all.

By AUGUSTA E. STETSON, C. S. D.

and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God made, and behold, it was very good. (Genesis i, 26, 31.)

God finished His creation and called it good, or God. As there is but one God, one creator, man is inseparable from his Maker, the origin of his existence. He reflected every thing that He had made, and pronounced it "very good." Thus He, God, acknowledged His body, or Christ, His manifestation of infinite ideas, the embodiment of His infinite selfhood. Christ Jesus understood his spiritual origin, his inseparability from eternal Life and Love, and he reflected the Principle of scientific being and proved the dominion with which God endowed man, as the executor of His (God's) law. Mrs. Eddy says:

(Science and Health, p. 313.)

He plunged beneath the material surface of things, and found the spiritual cause.

(Science and Health, p. 313.)

Down through the ages, since Christ Jesus taught and demonstrated the doctrine which God endowed man, the watchmen on the hills of Zion have not taught the people from the first chapter of Genesis, the true creation. They have chosen as their theorem the second chapter of Genesis, the Adam-Eve dream generation, which has beginning and end. This error in premise has resulted in fatal conclusion,—birth, growth, maturity, decay, and death,—and is the antithesis of Christ's teaching and demonstration of man's oneness with his creator, eternal Life and Love. Had they accepted the teachings, emulated the life, and demonstrated the power with which God equipped man, the world long ago have been realized. There would be "no more death, neither sorrow, nor crying,"—no poverty, no limitation, no want and woe,—no famine nor pestilence, no suffering, no sorrow, no death, for the former things,—fear, hatred, malice, envy, jealousy, greed, avarice, lust, and place and power,—which have been the cause of the disturbed condition that to-day convulses humanity,—this Adamic curse would long ago have disappeared.

(Science and Health, p. 313.)

The enlightening of spiritual sense exposes the mythological narrative of the material generation, and which is found in the second chapter of Genesis, as the lie, "which deceiveth the whole world." (Revelation xii, 9.) Jesus authenticated this false so-called man, found in the second chapter of Genesis, when he called him "a liar, and the father of it," and said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." (John viii, 44.)

(Science and Health, p. 313.)

The first product of the Adam-Eve generation resulted in the murderer Cain,—who destroyed his brother Abel. During ages, the Adam-Eve animal impulse has generated the belief, or so-called carnal mind, and Cain has continued to masquerade as God's man. This dream-man, or self-division of Adam and Eve, has "conceived in sin and brought forth in iniquity" legions of Cain, who possess a murderous inheritance,—the carnal mind,—which has continued its pursuit and destruction of Abel, until the entire material world to-day is reeling with horrors, which are the result of the so-called carnal mind, in which "all die."

(Science and Health, p. 313.)

The voice of Christ, at this, his second appearing, is arousing humanity from the hallucination of the belief of life in matter. Mrs. Eddy declares, "Man is not material; he is spiritual." "Man is not made to till the soil. His birthright is dominion, not subjection." (Science and Health, pp. 468, 517.) Since Christ taught the Science of Life and man's eternal oneness with his creator, his true disciples have declared for their inheritance. They have met and withstood the bitter opposition of the carnally minded. Their Word cannot be silenced, for their Christ consciousness is the Word, and God voices Himself through man, His idea.

(Science and Health, p. 313.)

In the beginning was the Word, and the Word was with God, and the Word was God. (John i, 1.)

This is the unity of God, the Principle of eternal being, and man, through whom He utters and executes His law. God has voiced Himself through prophet and seer, through Christ Jesus and his disciples, and through Mary Baker Eddy. In these latter days, at the second appearing of the ideal man,—Christ,—in fulfillment of his promise, "I go and I will come again," (John xvi, 2.)—I repeat, at this, his second appearing, behold through humanity, as a woman, he will complete his demonstration and fulfill the law of God, in the annihilation of all that opposes eternal Life and Love,—in the destruction of all that would separate man from his loving Father-Mother, eternal Spirit. A recognition of the fatherhood and motherhood, the compound Principle, or Life and Love, who sustains, feeds, and clothes every idea, or child of His creating, is to-day bringing peace and joy to suffering humanity,—a sweet assurance of a loving Father-Mother, whose tender care reveals home and heaven here on God's earth. For the earth is the Lord's, and the fulness thereof. (I Corinthians x, 26.) It bestows an understanding of the Lord's prayer: "Thy kingdom come. Thy will be done on earth, as it is in heaven." Mrs. Eddy adds, "Thy kingdom is come; Thou art ever-present." (Science and Health, p. 16.) And from her Poems, page 7, we quote:

Fed by Thy love divine we live, For Love alone is Life.

The Quaker poet felt the inspiration of Christ's presence, and wrote:

I know not where His islands lift Their fringed palms in air; I only know I cannot drift Beyond His love and care.

And another glimpsed the oneness of God and man, as Father and child, and penned these lines:

He who clothes the lilies, And notes the sparrow's fall, Will tenderly care for His little one, For He loves and leads us all.

(Science and Health, p. 313.)

And the Lord God [not God] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Who was this "Lord God"? Where was the necessity of recreating man, when God had finished His work, and pronounced it the manifestation of His eternal being,—good, or God? The story narrated in the second chapter of Genesis continues its delusions and hypnotic suggestions, in the twenty-first and twenty-second verses:

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

This implies that the "Lord God" had suggested a helpmeet for Adam. According to this legend, the first anasthetic was sleep. Has mankind improved upon the primitive mesmerism, which incapacitated Adam and removed, without his knowledge, a valuable member of his anatomy? Adam is represented in this mythological story, as the first upon whom a surgical operation was performed. The "Lord God" brought the rib, which he had taken from Adam, and Adam said: "This is now part of me."

And Adam said: "This is now part of me."

Did Adam's subdivided self prove a helpmeet to him? May we not conclude, that this mythical Adam continued to claim his prerogative,—human will—as the lord of this dust creation? For the "Lord God" said of his creation, "Dust thou art, and unto dust shalt thou return." (Genesis iii, 19.) The will of the human Adam was exemplified by his Eve qualities; and this carnal will, has always been opposed to the will of God. Some one says of the so-called mortal man,

A man convinced against his will Is of the same opinion still.

And of Adam's rib, called Eve, it has been said:

When she will, she will, You may depend on't; When she won't, she won't, And there's an end on't.

This Adam-Eve human will has always opposed the will of God.

Therefore we conclude that the mythical Adam-Eve, the belief-man, whom Jesus denounced as a liar and the father of lies,—and whose progeny has continued to sin, suffer, and die,—is not the man of God's creating.

Throughout the history of the material generation, found in the second chapter of Genesis, the belief-man, the spiritual generation, recorded in the first chapter of Genesis, God is not mentioned. "Lord God" is reported as the origin of Adam and Eve. When Eve conceived, and bare Cain, she said, "I have gotten a man from the Lord." (Genesis iv, 1.) She did not charge God with being the father of Cain.

Christ came to "destroy the works of the devil"—the material generation. Mrs. Eddy denounces the Adamic race. She says:

Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. (Message for 1901, p. 12.)

Christ, the light of the world, is revealing the man and universe of God's creating, and as the radiance and immensity of his presence, lessens the shadow of the mythical Adam-Eve, his "Christ" voice is heard above the "fear and fury of illegitimate living and the fear of death and doleful dying." (Mary Baker Eddy.)

Behold, I come quickly; and my reward is with me." (Revelation xxii, 12.)

Our Father-Mother, Life and Love, is opening the windows of heaven, disclosing a world of beauty, health, harmony, and holiness,—a universe peopled with perfect ideas, all governed and supported by the law of a perfect Principle,—God, Spirit, Mind. The followers of Christ are looking for "a new heaven and a new earth," and a fulfillment of the promise, that

The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation xxi, 3, 4.)

Christ Jesus declared:

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John xiv, 6.)

Mrs. Eddy tells us:

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality,—to have no other consciousness of life,—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses. (Science and Health, p. 242.)

She also says:

The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the uninspired human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever

There went up a mist from the earth.

And the Lord God [not God] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Who was this "Lord God"? Where was the necessity of recreating man, when God had finished His work, and pronounced it the manifestation of His eternal being,—good, or God? The story narrated in the second chapter of Genesis continues its delusions and hypnotic suggestions, in the twenty-first and twenty-second verses:

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

This implies that the "Lord God" had suggested a helpmeet for Adam. According to this legend, the first anasthetic was sleep. Has mankind improved upon the primitive mesmerism, which incapacitated Adam and removed, without his knowledge, a valuable member of his anatomy? Adam is represented in this mythological story, as the first upon whom a surgical operation was performed. The "Lord God" brought the rib, which he had taken from Adam, and Adam said: "This is now part of me."

And Adam said: "This is now part of me."

Did Adam's subdivided self prove a helpmeet to him? May we not conclude, that this mythical Adam continued to claim his prerogative,—human will—as the lord of this dust creation? For the "Lord God" said of his creation, "Dust thou art, and unto dust shalt thou return." (Genesis iii, 19.) The will of the human Adam was exemplified by his Eve qualities; and this carnal will, has always been opposed to the will of God. Some one says of the so-called mortal man,

A man convinced against his will Is of the same opinion still.

And of Adam's rib, called Eve, it has been said:

When she will, she will, You may depend on't; When she won't, she won't, And there's an end on't.

This Adam-Eve human will has always opposed the will of God.

Therefore we conclude that the mythical Adam-Eve, the belief-man, whom Jesus denounced as a liar and the father of lies,—and whose progeny has continued to sin, suffer, and die,—is not the man of God's creating.

Throughout the history of the material generation, found in the second chapter of Genesis, the belief-man, the spiritual generation, recorded in the first chapter of Genesis, God is not mentioned. "Lord God" is reported as the origin of Adam and Eve. When Eve conceived, and bare Cain, she said, "I have gotten a man from the Lord." (Genesis iv, 1.) She did not charge God with being the father of Cain.

Christ came to "destroy the works of the devil"—the material generation. Mrs. Eddy denounces the Adamic race. She says:

Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. (Message for 1901, p. 12.)

Christ, the light of the world, is revealing the man and universe of God's creating, and as the radiance and immensity of his presence, lessens the shadow of the mythical Adam-Eve, his "Christ" voice is heard above the "fear and fury of illegitimate living and the fear of death and doleful dying." (Mary Baker Eddy.)

Behold, I come quickly; and my reward is with me." (Revelation xxii, 12.)

Our Father-Mother, Life and Love, is opening the windows of heaven, disclosing a world of beauty, health, harmony, and holiness,—a universe peopled with perfect ideas, all governed and supported by the law of a perfect Principle,—God, Spirit, Mind. The followers of Christ are looking for "a new heaven and a new earth," and a fulfillment of the promise, that

The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. (Revelation xxi, 3, 4.)

Christ Jesus declared:

I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John xiv, 6.)

Mrs. Eddy tells us:

There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality,—to have no other consciousness of life,—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses. (Science and Health, p. 242.)

She also says:

The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the uninspired human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.

Accompanying this scientific consciousness was another revelation, even the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever

There went up a mist from the earth.

And the Lord God [not God] formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Who was this "Lord God"? Where was the necessity of recreating man, when God had finished His work, and pronounced it the manifestation of His eternal being,—good, or God? The story narrated in the second chapter of Genesis continues its delusions and hypnotic suggestions, in the twenty-first and twenty-second verses:

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man.

This implies that the "Lord God" had suggested a helpmeet for Adam. According to this legend, the first anasthetic was sleep. Has mankind improved upon the primitive mesmerism, which incapacitated Adam and removed, without his knowledge, a valuable member of his anatomy? Adam is represented in this mythological story, as the first upon whom a surgical operation was performed. The "Lord God" brought the rib, which he had taken from Adam, and Adam said: "This is now part of me."

And Adam said: "This is now part of me."

Did Adam's subdivided self prove a helpmeet to him? May we not conclude, that this mythical Adam continued to claim his prerogative,—human will—as the lord of this dust creation? For the "Lord God" said of his creation, "Dust thou art, and unto dust shalt thou return." (Genesis iii, 19.) The will of the human Adam was exemplified by his Eve qualities; and this carnal will, has always been opposed to the will of God. Some one says of the so-called mortal man,

A man convinced against his will Is of the same opinion still.

And of Adam's rib, called Eve, it has been said:

When she will, she will, You may depend on't; When she won't, she won't, And there's an end on't.

This Adam-Eve human will has always opposed the will of God.

Therefore we conclude that the mythical Adam-Eve, the belief-man, whom Jesus denounced as a liar and the father of lies,—and whose progeny has continued to sin, suffer, and die,—is not the man of God's creating.

Throughout the history of the material generation, found in the second chapter of Genesis, the belief-man, the spiritual generation, recorded in the first chapter of Genesis, God is not mentioned. "Lord God" is reported as the origin of Adam and Eve. When Eve conceived, and bare Cain, she said, "I have gotten a man from the Lord." (Genesis iv, 1.) She did not charge God with being the father of Cain.

Christ came to "destroy the works of the devil"—the material generation. Mrs. Eddy denounces the Adamic race. She says:

Evil is neither quality nor quantity: it is not intelligence, a person or a principle, a man or a woman, a place or a thing, and God never made it. (Message for 1901, p. 12.)

Christ, the light of the world, is revealing the man and universe of God's creating, and as the radiance and immensity of his presence, lessens the shadow of the mythical Adam-Eve, his "Christ" voice is heard above the "fear and fury of illegitimate living and the fear of death and doleful dying." (Mary Baker Eddy.)